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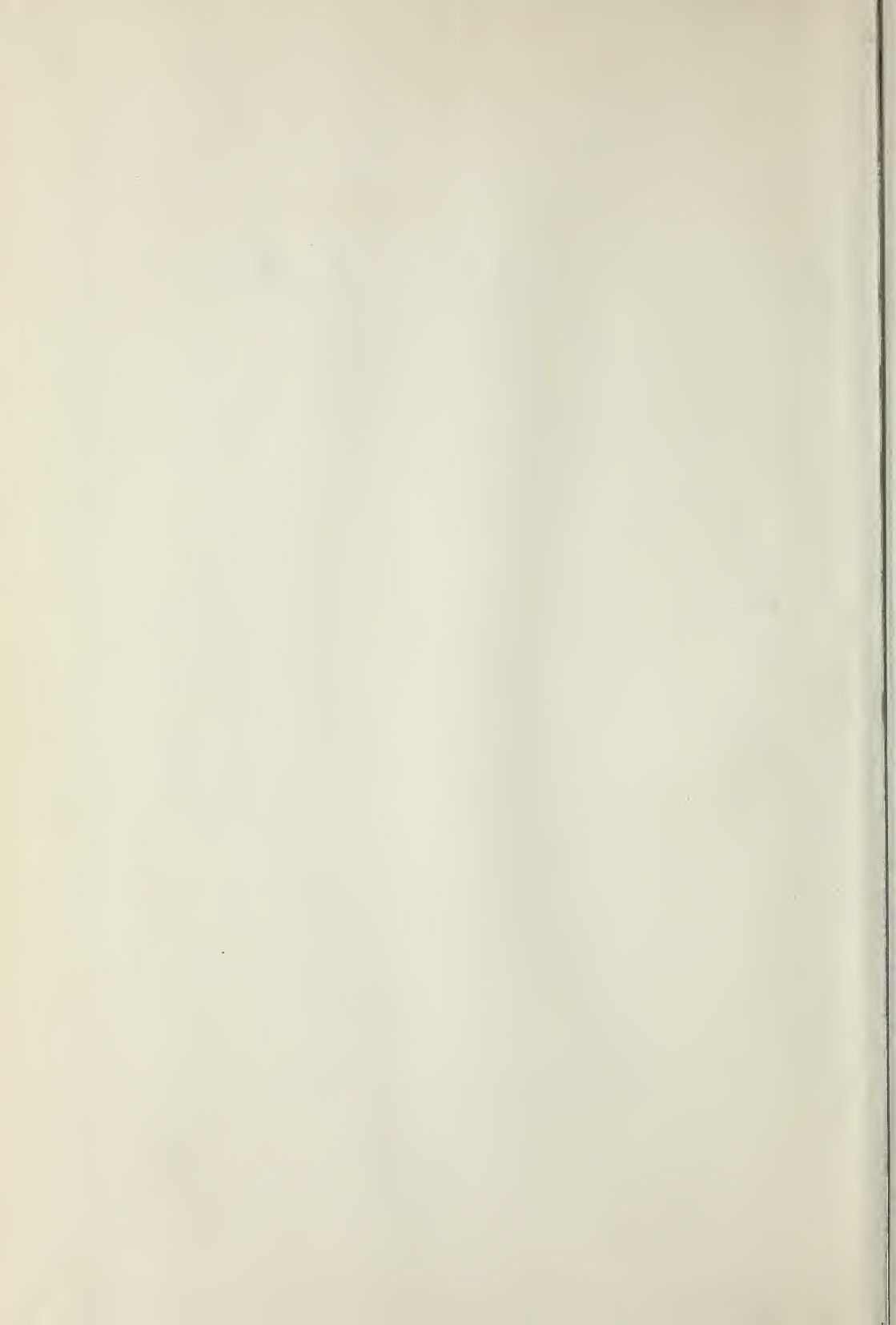


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Graves That Tell
a Tale

Paper Read Before the
Lebanon County Historical Society

By
S. C. ALBRIGHT, A. M.

Vol. VIII

No. 2

1681138

PLOT OF HEBRON CEMETERY

MALE

FEMALE

MARRIED	MARRIED	STRANDED	INFANTS	INFANTS	SINGLE	MARRIED
	278	WIFE				
	274		207			
	272	WIFE	198	231		112
	271	WIFE	200	226		98
	251	168	202	225		95
	250	165	211	224		92
	240	234		223		87
	236	230				81
	235	216				80
	227	212				
	225	171				
	222	169	119		113	78
	220	167	110		111	70
	219	163	116	107	107	66
	218	155	96	106	100	53
	217	134	93	102		49
169	215		91	101		
	214	103	90	100	146	45
	208	102	89	179	133	41
	194	73	79	192		101
	193	26	75	157		34
	188	21	74	156	65	33
		15	72	151	63	30
	174		69	130	7	28
		10	67	128	1	16
	168	20	64		2	13
	162	23	51		6	11
	161	48	46	58	22	
	160	52	43	23	273	
	148	58	40	19	270	
	147		35	56		57
	143		31	279		76
	138			249		153
	131					172
	123					195

S

MARRIED	SINGLE	INFANTS	INFANTS	INFANTS
223	233		230	
210	173		228	
207	170	221		248
159	213			245
154	201	154		247
152	196			
149	232		141	
145	202	224	129	
142		209		
139	103		127	241
137	100		126	254
134	185	193	122	241
125	104	110	114	245
121	200	109	106	256
120			104	257
117	176	105	94	275
115	175	176	86	270
84	150	177	71	205
	135	150	68	204
77	108			203
42	99		60	199
37	97	89	59	197
	83	62	54	191
	82	61	50	190
14	44	39	47	
4	38	29	36	150
5	6	27		
9	12	24		
17		18	13	
32	252			
225	243			
		238		
239	306			
258				

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Graves That Tell a Tale

*Notes from the Records of the Moravian Cemetery at
Hebron, near Lebanon, Pennsylvania*

S. C. ALBRIGHT, A.M.

CHAPTER I

Introduction

Shakespeare puts into the mouth of one of his characters: "What's past, and what's to come, is strewed with husks." Should we take literally such a verbal truism, it might seem as though any attempt to revive the memories of the past would be vain and useless. The empiric scoffs at the researches of the archaeologist and historian as impractical. The materialist laments the apparent waste of time, and asks, "What does it profit?" Yet since the present owes its resources and progress to the past, it becomes obligatory for us to perpetuate the story of their accomplishments for the future generations. How empty would be our knowledge if all science and learning had mocked at the thought and achievements of the fathers; so in the hope that there might be profit and inspiration for the present, and understanding for the future, would we turn to the past and ask the graves of some of our departed dead to reveal experiences that the dust of generations of thoughtless indifference has more deeply interred.

We know that every human soul is a flower in the garden of God, and those gone before can yet radiate the fragrance of the Eternal as truly as those whose strong vitality makes the living plant a source of beauty and of power. We would not sever the ages, and make them dis-

tinct from each other; we would blend the sweet incense of all the ages of man, that from a never dying flame of common interest there may ascend to the throne of God a new vision of life's responsibilities to add grace and glory to the Divine.

There is a measure of sweet significance in the line, "being dead, he yet speaketh," that we would hallow here. Not as spirits would we call our dead forth from their silent tomb; but out of their records of the past would we have them speak to us. Whatever we of the present may do to make our sons and daughters of the future hear the voices of their long silent ancestors, and emulate their heroism and fidelity, will, we feel, be abundantly worth the while.

CHAPTER II

The "Gottes Acre"

To the early German settlers in Pennsylvania, the word Cemetery derived from the Greek, "to lie down", was practically unknown. To him man's last resting place was the "Gottes Acre." This was a significant term, for in those early days when the first immigrants to America were widely scattered, and social relationships were rare, each settler, for himself, set apart a small piece of land, which he hallowed as the burial place for his dead. Some of these plots may yet be seen on private farms throughout the country. In the course of time as communities developed there evolved the common burial center. Since the Church was the practical social and religious center of these communities, it was but natural that the so-called "Gottes Acre" should become the "Churchyard", to be placed under the Trusteeship of the Church, if not always in actual proximity to the Church itself. This was true of the "Gottes Acre" at Hebron, where the large stone Church was located more than 500 yds. distant.

The very first grave dug in the Cemetery at Hebron tells the tale of its origin. Within three months of the formal organization of a congregation at this settlement on the Quittapahilla, George, the infant child of George Peter Kucher and his wife Barbara Kapp, died March 18, 1748. To meet a common need, and at the same time insure the permanent care of his own dead, Kucher deeded to the newly organized congregation a half acre of land, located on an eminence overlooking a wide and beautiful stretch of country. This site was hallowed as a "City of the Dead" at the burial of little George Kucher

by the Rev. John Philip Muerer, who was serving the congregation temporarily during the illness of the pastor, John Herzen. Less than two months later, Johan Frantz, an older child of Peter and Barbara Kucher, was the second to sanctify the Congregational "Gottes Acre". While these two graves made the place doubly sacred to the Kuchers, it was the third grave that hallowed it peculiarly to the Congregation. It seemed as though "The Little Flock" was to be baptized in the blood of its founder and first pastor. On the 11th day of May, 1748, the remains of Johann Heinrich Herzen were brought from Bethlehem, Pa., for interment on the "Hutberg" at Quitapahilla. This grave truly reveals a tale of rare Christian grace and faith. The features of it do not concern Herzen alone, but embrace the early pioneer settlers in Pennsylvania, together with not a few of the devoted missionaries of the Brethren Church commonly called Moravians.

CHAPTER III

Early Missionary Activity

Migration to what later became known as the Lebanon Valley commenced approximately about 1723, when German settlers from the Palatinate who had squatted on the British Territory of the Schoharie were driven hence, they sought a refuge to the south of the Kittochtiny Range of the Blue Mountains. In coming to this new home, they blazed a trail from the upper waters of the Susquehanna, along the Schuylkill River, across the Blue Mountains to the vales of the beautiful "Swadharra". These migrations of the Germans were invasions of the "Happy Hunting Grounds" of the Delawares, and subsequently became a source of very serious difficulty for the new settlers. Naturally the broad, fertile valleys watered by the Tulpehocken, Quittapahilla and Manada Creeks, as well as the Swatara, should invite these settlers to lay claim to large tracts of land. This resulted in a wide separation of the immigrants, who for their own safety offered their friends inducements to take up claims in the rich valleys and meadows of "The Forks". While the Palitines were coming from the North, others, among whom were the Scotch Irish, French Huguenots, Schwenkfelders, Dunkers and Mennonites, migrated westward from Germantown. Most of these settled along the Conestoga Creek and its tributaries, while others crossed the Susquehanna and made the Cumberland, Codorus, Conewago and other valleys their destination. For the greater part, these immigrants were peasants, and while not wholly illiterate, were not educated, and greatly underrated the value of education and

spiritual ministrations in their new world conditions. Their early inaccessibility to common centers forbade schools and churches, so that the children were growing up in comparative ignorance. For their own moral, mental and spiritual welfare, they resorted to the expediency of appointing men from their own number who would itinerate as teachers and preachers. This practice yet finds countenance amongst the descendants of certain groups of these pioneers, but generally was considered a most unsatisfactory arrangement, since most of the itinerants were inferior men, and were disposed to take personal advantage of the influence which became theirs. Even the first few clergy sent to them by the Evangelische Kirche from the homeland were mostly men who were unable to win the graces of the settlers. When Augustus Spangenberg, later a Bishop of the Brethren, visited Pennsylvania in 1739, he found a deplorable condition of superstition, ignorance and immorality amongst the German settlers. He spent as much time as was possible in evangelistic labors amongst them, and when in the early part of the year 1740 he returned to Hernhut, he reported the unfortunate condition of the German settlers in Pennsylvania. Later that same year the first Moravians to settle in Pennsylvania came with Bishop David Nitschmann, and founded Bethlehem. In 1741 Zinzendorf personally visited the Colonies and the little settlement at Bethlehem on the Lehigh. His first task was to convene a Synod of all German settlers at Germantown. This and the successive Synods of Lutherans, Reformed, Moravians and others made request of the Brethren for missionaries who would serve as evangelists both amongst the settlers who had made their home in the interior of Pennsylvania, and to the Indians. Accordingly in 1743, Anton Wagner was sent to the settlement on the Tulpehocken, now known as North Heidelberg, south of the Kittochtiny Mountains, from Bethlehem, and other brethren were sent to the

Conestoga and Codorus settlements. Amongst these was Jacob Lischy, a Lutheran. He secured the interest of another Lutheran pastor by the name of Nyberg, who later became a Moravian. Later that same year Johannes Brandmueller, a Reformed clergyman, came to the assistance of Wagner. He made Bethel on the Swatara the center of his activities, while Wagner labored from Heidelberg to as far southwest as Muehlbach. The following year Johann Herzen came from Bethlehem to the Quitapahilla, and conducted services in a blockhouse there, and evangelized to the west and south. Each of these ministers were able, devoted servants of the Lord, and were indefatigable in their efforts to minister to the spiritual needs of the settlers, and to spread the Gospel of the Lord Jesus. It should be made clear that they had no other motive in their labors of love. It should also be understood that those amongst whom they were laboring were not Moravians, but were especially Lutherans and Reformed of the Evangelische Kirche of Germany, whom they regarded as Brethren, but none of whom identified themselves with the Brethren's Church until several years later. Fellowship with the Congregation was a matter of dedication to Christ, and did not conflict with any previous Church connections. Whatever members were to be received into the Moravian communion had to be made at one or another of the distinctively Moravian Congregations or Synods. On the 19th day of December, 1747, a formal organization of the Congregation at Hebron was effected, but there were no Moravians received as members, nor any kind of a Moravian Constitution or Brotherly Agreement. The first of these Evangelische members to become Moravians at Hebron were George Loesch and his wife Christina,* who were received as

*This is the method of recording all couples in the Moravian Diaries.

Moravians at the Heidelberg Synod, Nov., 1748. They had a family of eleven children, and constituted a very promising nucleus for a Moravian Congregation at Hebron. That they were hospitable and congenial is evidenced by the fact that their home was made the headquarters of many of the official visitations from Bethlehem. Within a few years, however, the family removed to Nazareth, Pa., where both parents lie buried. When the first of the community Synods met at Hebron, in the early spring of 1748, there were no Moravians whatever in the Hebron settlement. Kucher and his wife Barbara did not become Moravians until the year after they gave ground to the Congregation for a Cemetery. This occurred at Heidelberg, when Bishop Cammerhof visited the congregations south of the Blue Mountains. In the spring of the following year, he deeded about 12 acres of land to the Congregation, on which was to be erected a building to be used by the Congregation as a Church, School, and Parsonage. Not only in this gift did he show that he was public spirited, but in furthering the construction of the building by furnishing all necessary stone. The location of the ground for the Church showed his farsight and wisdom. He did not select the site for its natural beauty, as in the case of the Cemetery, but for its position along the main highway from Bethlehem to the West, at a point that seemed to him certain of becoming a center of population. Had he been as enterprising as his friend George Steitz in laying out building lots, and offering inducements for settlement, there might never have been a Lebanon. He was a generous, simple-hearted follower of Christ, rather than an astute business man. At the same time and place of Peter Kucher's identification with the Brethren, Mrs. Kucher's brother, Michael Kopp, and his wife Maria Margretha, were received into the fellowship of the Moravian Church, all of whom were Lutherans. Besides these there were others who

became Moravians before 1750, when the first Moravian Communion was administered at Hebron. Balthaser Orth and his wife Anna Catharine were received as Moravians by Bishop Cammerhof at Warwick (Lititz), Feb. 9, 1749. Balthasar or Baltzar, as he was commonly called, was a Reformirt, while his wife was a Lutheran. He resided on the Schaefferstown Road, south of the Hebron settlement, on a tract of 325 acres of land. He is not mentioned as taking any very active part in the religious work of the community. At the Synod which convened at Bethlehem, May, 1749, Adam Kettering, a Lutheran, Joseph Reible, a Mennonite, and Heinrich Xander, a Reformirt, were received as communicant members of the Moravian Church. The Xander home, like that of the Loesches offered another "prophets chamber" to pastors and visiting brethren. It was here that Bishop Cammerhof was entertained during his visitation in January, 1748. At the Synod held at Warwick, November, 1749, the following became communicants of the Church: Anna Magdalene, the wife of Adam Kettering, from the Lutheran Communion; Ulrich Stephan and his wife Anna Maria, formerly Reformirts; Peter Fetter and his wife Eva Catharine, Lutherans; Philip Miess and his wife, Louise, both Reformirts; Magdalene, wife of Jacob German, a Lutheran; Daniel Heckendorn, a Reformirt, and Christian Ohrendorf, also a Reformirt. These settlers formed the charter membership of the Hebron Moravian Congregation, and from this time subsequent accessions to the Moravian Church were made at Hebron. Among the heads of families who became Moravians at the administration of the first Sacrament at Hebron were: Caspar Kohr and his wife Anna Barbara; Maria Kettering; Anna Catherine, wife of George Hederich, and Jacob German. At the communion administered in March, 1750, by Bishop Cammerhof, Susanna, wife of Daniel Heckendorn, was confirmed a Moravian. That same year Michael Kohr and

his wife Magdalene; Bernard Etter and his wife Catharine; and Jacob Christman with his wife Barbara became Moravians. All of these had previous fellowship in either the Lutheran, Reformed or Mennonite Faiths. In order to preserve the names of the earliest members of the Hebron Church, I desire to mention those who in the next five years identified themselves with the Hebron Congregation from sister denominations. These follow: Philip Beck and his wife Maria Barbara; Johan Jacob Hederich; Michael Oerich and his wife Elizabeth; Joseph Schultze and his wife Etta; Jacob Xander and his wife Maria Catharine; Philip Ohlinger and his wife Julianna; George Meister and his wife Elizabeth; Heinrich Klein and his wife Anna Maria; Valentine Kettering and his wife Elizabeth. With but a few exceptions, nearly all of these early members were buried on the Hebron "Gottes Acre". They constitute the supreme memorial of the devoted efforts of the pioneer pastor, whose labors of love very largely brought about the results that have continued for fully 175 years. The work of grace which he so faithfully begun is a more fitting monument to his memory than the bit of almost illegible sandstone which now marks his last resting place, the first adult grave on the "Gottes Acre" at Hebron.

CHAPTER IV

Progress

The development of the Congregation during the first decade of history kept abreast of the times. The death of their leader was but an inspiration to make their work abiding. With the gift of a site for a Church, in 1749, the few members at once planned to build a "House of Prayer." Their vision in the construction of a church edifice was for the future as well as for the present. For two years they labored for its completion. The second

floor of the large stone building was designed for worship and school purposes. The first floor was the dwelling. There were two large kitchens,—the one to be used by the Congregation in the preparation of Lovefeasts, and for the primitive social functions of the community which did not leap the bounds of the Puritan ideals of the times.

The congregation, tho not constituted originally of Moravians, soon under Moravian leadership absorbed the distinctive characteristics of Moravian worship. The residential portion of the church was not occupied until 1751, when Pastor Christian Henry Rauch took up his abode in the new edifice. He came to Hebron from Shekomeko, N. Y., where he had been at work among the Indians. He was a wise leader, and the innovations which he injected soon met with the approval of the members. He introduced into the congregation the Choir system of the Brethren's Church. The modern Institutional Church idea is nothing more than a development of the Moravian Choir system. It finds another development in the Methodist Class meeting. Instead of Societies within the church, each class of members constituted among themselves a group of believers to seek the good of the common Zion. This idea was extended even to the "Gottes Acre", where the departed reposed in sections, according to the Choir or Class to which each belonged,—the married brethren, the married sisters, single brethren, single sisters, girls and boys each in their own section. The records of the Congregation were kept according to the Choir grouping. Each Choir had their own covenant Festal day, when they rededicated themselves to the service of the Lord. Each were seated separately in the Sanctuary. The death of a member of any Choir was announced by the Trombone Choir in the use of a tune specially designated for that particular Choir.

The founding of the new town to the west of Hebron

by George Steitz, in 1750, brot to the congregation the first family who could be said to be Moravian. The second grave made on the married sisters section, No. 14, that of Susanna Tannenberger, tells another tale of community and congregational life. Johan Tannenberger was a master mechanic, and incidentally an artist and an accomplished musician, who came to the newly laid out town on the recommendation of Joseph Reibel. It was the refined taste and the spiritual inclination of the Tannenbergers, together with the influence of the Orths and the recognized leadership of the Rauchs, that led to the adoption of the more scriptural name of Lebanon instead of Steitztown, after its first proprietor. Egle, in his history of Lebanon County, states that the town received its name from the township of Lebanon, in which it was located, but the name of the township at that time was Quittapahilla Township. The valley was originally called "The Forks," and received the name Lebanon Valley from the town. Johan Tannenberger was a direct descendant of the Tannenbergers who fled from Zauchtenthal in company with the Schneiders, Stachs, Zeisbergers and Byers to find a refuge on the estates of Count Zinzendorf in Saxony, and who with the Neissers, Grassmanns and Nitschmanns, formed the nucleus of the Renewed Unitas Fratrum. He taught the German settlers at Hebron, who had become Moravians in name, hymns which had survived from the ancient Unity, and associated some of the hymns of Count Zinzendorf to Chorale tunes which they themselves knew and cherished. He led them away from the conviction that instrumental music for the accompaniment of worship was sinful, and introduced into the worship of the congregation the organ and trombones for use at funerals, Lovefeasts and Sacramental occasions. He was early bereft of his young wife and daughter Theodora, and soon after their burial, in 1754, removed to Lititz.

CHAPTER V

French and Indian War

Grave No. 28 unfolds another tale of an altogether different nature. The conflict of England with France for the mastery of America, was destined to in no small degree affect the work of the Brethren's Church and the German settlements in Pennsylvania, especially those near to the hunting grounds of the Delewares in the Blue Mts. The French had little difficulty in persuading the Indians that the settlers in the British Colonies, most of whom were Germans, were robbing them of their homes, and of their sources of wealth, and so, easily prevailed upon them to wage against the settlers a guerrilla warfare. Naturally, those nearest the mountains were first to feel the invasion of the Indians. Companies of militia were organized, but they afforded protection to only the larger settlements. On June 26th, 1756, while four young men of the Bethel congregation were plowing near the Swatara Gap, they were attacked by a band of hostile Indians and cruelly massacred. Later in the year, word came to the settlement at Hebron that "The Wilden" were moving southward toward Lebanon. Filled with fear, many of the women and children found refuge in the Hebron Church. Scouting parties were organized and in the fall 1756 an actual skirmish was fought between the Whites and Indians about two miles N. E. of the Hebron Church, in which one settler, whose name is not recorded, and two Indians were killed. These Indians were buried apart from the others in the extreme N. E. corner of the Church yard. No names were attached to the graves and no burial record is made. All told, there were about 150 white victims of the Indian raids. Among these was Johannes Spittler, a member of the Church at Hebron, who with his family, was farming a small tract of land in "The Hole" or Swatara Gap. On May 16, 1757, in full sight of

his wife and children, he was killed and scalped by "The Wilden". His body was brought to Hebron for interment. The funeral services were conducted by Pastor Johann Philip Muerer. Each massacre added to the alarm of the settlers. As it became apparent that the intention of the Indians was to destroy the frontier settlements the whites increased their vigilance. Forts were manned at the several gaps of the mountains, but even in spite of the increased protection afforded, others were reported killed by the Indians. Within six months of the massacre of Johannes Spittler, Jr., the father, Johannes Spittler, was buried by the side of his son. At the age of 68, he paid the price of the rigors of a strenuous pioneer life, and the depth of a broken hearted grief for his slain son. He left a large and worthy family to perpetuate his memory, but within a generation they drifted away from the Church and settlement. His widow, Catharine, was laid to rest at Bethel, Nov. 14, 1773. By the side of Johannes Spittler, Sr., Christian Binnen, another indirect victim of the Indian invasions, was interred. During the winter of '57-'58 his home was attacked by the Indians, and destroyed, and his wife captured, never to return. He did not long survive the attack. Not until the terms of peace were signed between the French and English, and the Indians were offered reservations to the west of the Tuscarawas and Muskingum Rivers, in Ohio, was quiet once more restored to the industrious, honest, peace-loving settlers of the Lebanon Valley. After these incursions by the Indians, the congregations at Bethel and Heidleberg did not seem to be able to flourish. They may have been located apart from the main highways of white traffic, but they were especially affected by the growing dissatisfaction to the Moravion evangelism, which was springing up amongst the Lutherans and Reformeds, and to the exodus of families to larger settlements. The Congregation of the Quittapahilla, how-

ever, flourished as a Moravian center until after the Revolution.

CHAPTER VI

Membership

It would scarcely be the room of this paper to give a genealogical sketch of the families interred at Hebron from successive graves. There would be a needless repetition of records, for there were intermarriages of families within the settlement and congregation, and it would of necessity have to include the records of Bethel, Heidelberg and other settlements, as well as those of Lutheran and Reformed congregations, if a comprehensive record were desired; for there were many marriages between the near and distant settlements. In such cases it would be difficult, even impossible, to completely trace family records, for few churches have so complete and accurate a record of the families of their congregation as that of Hebron, and even where such records were kept, they are not available for careful research. In other cases, the threads of family descent have been completely lost, by reason of distant removals, and failure of such individuals to keep in touch with their families and churches.

There are a few family names, however, which, at least superficially, may be recorded here, and which would be of interest, either historically or by reason of the fact that the family tree has survived until the present generation of those residing at Lebanon or hereabouts. Mention has already been made of Peter Kucher, whose liberality made sacred a Congregational Burying Ground, and who was, in many ways, a pillar to the church, and to the community. Together with his wife, Barbara, they remained devoted and active members of the Congregation until their death. His grave, No. 87, on the Married Brethren's section, is scarcely discernible, that of Mrs.

Kucher, on the Married Sister's section, is more easily found. They had ten children, four of whom died in childhood, and two in unmarried manhood. Of one son, Christoph, and a daughter, Eva Barbara, there is no further record than that of birth and baptism. Anna Catharine and Rosina, married respectively Adam and Balthasar Orth, Jr. Well might these two families have been so linked together, for in more than one sense, they were one in their common interest for the Church, community, and the country they espoused and loved.

The history of the Orth family alone is a record of no little interest. When Gottlieb, the grandson of Balthasar, Jr., was U. S. Minister to Austria, during the administration of President Grant, he traced the family record back to the 12th century. In the year 1170, Hartneid Von Orth purchased a village of about 3,000 inhabitants, some 15 miles east of Vienna. Here, on the estate which became known as Orth, he built a castle and a church. This estate remained in the Orth family until the close of the 16th Century, when the proprietor sold his rights and migrated to Moravia. Here the link of family succession is broken, but there is some hint of their being associated with the Unitas Fratrum in Moravia, for, with the bitter persecutions of the middle of the 17th Century, they left Moravia, and came to the Rhine Province. Here Balthasar Von Orth was born, May 5, 1703. He migrated from the Palatinate in 1725, settled near Hebron in the Colony of Pennsylvania. Ten years later, he had warranted to him 325 acres of land in Lebanon Twp. In 1729 he was married to Anna Catharine Roemer. Four children sanctified this union. The eldest one, Jacob, born in 1730, seems to have died in infancy, but there is no record of this fact, since there was no Congregation or means of keeping records. The youngest child, Elizabeth, born in 1739, was married to Andrew Albright, of Bethlehem.

who had migrated to America from Thuringia in 1752, with a company of young men. For some years after his marriage, he was proprietor of the Sun Inn, at Bethlehem, and during the Revolutionary War, served his country as a gunsmith. Later, they lived in quiet retirement at Lititz, where the remains of both are interred. The two remaining children of Balthasar and Anna Orth, Adam and Baltzar, Jr., married Kucher sisters. Of this reference has already been made. Adam Orth was born March 10, 1733, not in 1718, as Dr. Egle states in his history of Lebanon County. During the French and Indian Wars, he commanded a company of colonists against the Indians, and, during the Revolution, he assisted in the organization of associated battalions, and served as Sub-Lieutenant of the County. He was active in both local and Federal politics. He served as a member of the General Assembly in 1789 and 1790. His marriage with Anna Catharine Kucher, in 1757, resulted in the birth of three sons and six daughters. The family gradually drifted away from Hebron, as there remains in the Church Catalogue only a record of the death of three children, Joseph, Elizabeth and Johan, besides that of the parents' death and burial. Catharine, one of the younger daughters, was married to John Gloninger, a name familiar in this city. Of the other daughters, Rosina was married to a man by the name of Smith; Maria Elizabeth married first to John Kellar, and later to one Shaffner, of whom there was no issue; Regina to David Krause; and of the sons, Christian Henry to Rebecca Rahm. The parents both died in 1794, within two months of each other. Baltzar Orth, the younger brother of Adam, who married Rosina Kucher, was also a prominent leader of men. He was in active service of his country during the revolution, and at the close was Major of the 2nd Battalion, Lancaster County Militia. He had five sons and four daughters, the eldest of whom, Gottlieb, was married to Sarah

Steiner. This union was blessed with seven children, the youngest of whom, Gottlieb, was admitted to the bar, and became active in National politics. Upon his return from Austria, as American Ambassador, he removed to Lafayette, Ind., where he died. The eldest daughter of Baltzar, Jr., Maria, was married to Martin Licht, now Light. Another daughter, Joanna, married Jacob Weidner, and drifted to Chambersburg. Joseph, the fourth son, married Elizabeth Giesserman, and remained in connection with the Hebron Congregation until his death, at the close of the Civil War, in 1865. He was one of the few survivors of the old Hebron Congregation to be interested in the renewal of the church at Lebanon.

There are several families whose dead have been interred at Hebron through four and five generations, besides the Orihs. Among such families, are the Xanders and the Urichs. Heinrich Xander, who was born Nov. 6, 1702, came to America from the Rhineland of Switzerland, about 1730. Not long after, he was married to Anna Elizabeth Mahler, who had migrated from the Palatinate. They were very devout and loyal to the church. A peculiarly warm friendship sprung up between Heinrich Xander and Bishop David Nitschmann the Syndic, who had been entertained at the Xanders' on several occasions. They had two sons of whom there is a record, Heinrich and Jacob. The latter was united in marriage to Susanna Williams, of Lancaster, Pa. Among his children was Philip, who married Catharine Yeager. They had a son, Immanuel, whose wife was Elizabeth Siegrist. Two of their children rest in the infants' section of the "Gottes Acre".

Michael Oerich and his wife, Elizabeth Kaiser, came to Pennsylvania from Germany in 1738. They united with the Congregation at Hebron in 1751. Rev. Franz Boehler, in his memoir of Michael Oerich, said: "He has

given full proof of his stewardship. His fellowship with us has been as peaceful as his death." There were ten children, four of whom died before the removal of the family to Hebron. The eldest of those who survived was John Philip. He married Margretha, daughter of George and Ann Hederich, another pioneer family of the Congregation. They had ten children, the youngest of whom, Jacob, was married to Hannah, the daughter of Christian and Anna Goldman. This union bore, at least, five children. George was the second one, and he married Susanna Shindel. Twelve children sanctified this union. They are both buried at Hebron, together with several of their children who died in infancy. Together with Joseph Orth, George Urich were the links which bound the old Hebron Congregation to the reorganized Congregation at Lebanon. With his death, the Urich family practically severed their connection with the Moravian Zion. There was one daughter, Jemimah, who did not marry, who remained in nominal connection with the Church until her death, in 1919, but she was not buried at Hebron. There are several children of Moses, a brother of George, interred at Hebron, but the parents rest elsewhere.

For the greater part, there was very little intermarriage between the families of the Congregation, so that the threads of relationship to the Moravian Church were soon broken. In the case of most of the pioneer families, there is no record of more than one or two generations of dead resting on the "Gottes Acre". Such families as the Ketterings, Becks, Hæckendorns, Stephens, Fetters, Christmans, Reibels, Ohrendorfs, Schultzes, Kleins and Ohlingers, either removed from the settlement at Hebron, returned to the Lutheran or Reformed Churches, or, within the first generation, passed the bounds of this life. A few families, among whom were the Guenthers, Hederichs, Germans and Buehlers, remained on the records of the congregation for more than a generation. Other

families, like the Koops, Kohrs, Miesses, Rabers, Meileys, Fishers and Stoers, either withdrew from the Church or were transferred to Bethel and Heidleberg, where the records of some of their dead may be found. The Tale that the graves of these cemeteries tell would constitute altogether a separate chapter. Still other families of the Hebron Church, whose descendants yet reside in Lebanon, were, from time to time, affiliated with sister denominations. Among such, may be found the Urichs, Xanders, Stoners, Lights, Karches, Zeiglers, Kleins, Millers, Dietrichs, Bambergers, Yordes, Siegrists, and Kreiders, all of whose ancestors held at one time, definite connection with the Brethren's Church.

The Moravians are subject to criticism that they did not press the advantage they had gained by their early Gospel ministrations in the Lebanon Valley. So far as Church policy is concerned, they certainly seemed foolish not to at least guard the prestage that was theirs. But they were not concerned about polity; their single purpose was to proclaim the Gospel of the Lord Jesus Christ. They were aggressive in the evangelization of the heathen, and of those who enjoyed little or no Gospel ministrations. They were not aggressive as a Denomination, and did not even go where others were really laboring for the salvation of souls. In fact, they did not consider themselves a distinct Denomination, but a Society of believers within the Universal Church of Christ, and their thot was not to propagate a religion, but to preach a Savior. It was because of these ideas that Zinzendorf conceived his ideal of Church Federation. He never presumed to attempt to supercede any other Ecclesiastical Body in their work for the Master, but, by the union and fellowship of Christians, to facilitate the work of the Church and the more readily to "hasten the day when the kingdoms of this world shall become the kingdoms of

our Lord and of His Christ." When this premature plan of federation failed, they avoided every act that could be interpreted by their brethren of sister denominations as selfish, or in any conflict whatever with the prerogatives of other churches. They did not even follow up their own members of the faith who removed elsewhere. This was not due to indifference or incompetency on their part, but to an unjustifiable fear of over-stepping what was their idea of Christian charity.

CHAPTER VII

Synods

There is one grave in the childrens section at Hebron that is suggestive, rather than a basis of any family history. It is that of Conrad Weiser, whose father, Frederick Weiser, was a brother of the Conrad Weiser of Womelsdorf, of French and Indian War fame. This man, although not a Moravian, nor yet a resident of any Moravian settlement, was favorable to the Brethren, and his influence did much toward establishing the Moravians in these parts. When Count Zinzendorf made his first visit here, it was in the home of Col. Conrad Weiser, Berks County, that he was entertained, and from which all efforts for a Federation of Christians, and measures for safety from Indian incursions emanated. Here, under direction of Weiser, the Chiefs of the Five Nations, under Shikellimy, met with Count Zinzendorf, and consummated a treaty whereby the Moravians were to send preachers and teachers to the Indians, and they in turn, were expected to offer protection to the white settlers. It was through the aid of Weiser that Synods of all the German settlers in the Lebanon Valley were arranged, and although they were not of permanent duration, who can say they did not accomplish untold good for all concerned. If any criticism can be offered, it is that the devout plans for the consummation of Christ's prayer "that they all might be one," had been formulated two centuries too early.

One of the results of Zinzendorf's Conference with the Indians, was a promise to visit them at their Camp at Shamokin, now Sunbury. This he accordingly did, in

September of the following year, 1742. He was accompanied on this journey by Bishop Boehler, Anna Nitschmann, John Leinbach, Conrad Weiser, Bro. and Sr. John Mack and two Christian Indians. The Macks were asked to remain with the Indians, and establish a work of grace among them. They complied with this request, but their efforts did not result in a permanent enterprise. The Indians remained loyal to the Moravians only until the outbreak of the French and Indian Wars, when the work was abandoned.

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At the conclusion of Zinzendorf's visit to Shamokin, the party with Indian guides, continued their journey to the Schuylkill R., across the Blue Ridge, they followed the source of the Swatara to "The Hole" or Gap, near which Bethel was located. A visit among the settlers here was followed by one to Heidleberg, and then to Hebron, where he gathered together a Synod of all the settlers who could assemble. The table from which he is said to have administered the Sacrament at this Synod, is preserved by the Moravian Congregation in the parsonage at Lebanon. This visit resulted in the beginning of definite labors by the Brethren among the settlers along the Swatara, Tulpehocken and Quittapahilla Creeks. Thereafter, stated visits were made to these communities by the Brethren from Bethlehem. Bishop Augustus Spangenberg, who was lovingly called "Brother Joseph," visited among them on several occasions, as did Bishop Cammerhof, Bishop Peter Boehler, Nathaniel Seidel and others. Some of these visits were occasioned by misunderstandings which arose between the settlers and the Indians, regarding the relations of the people with unscrupulous traders, and by the mistrust of the Indians themselves. Among the resolutions of one of these Conferences or Synods is one, that: Shikellimy (the autocratic Chief of the

Five Nations) be invited frequently to dinner; that neither the Indians nor the traders must be entertained; that neither an Indian nor a trader must be given credit; that only corn, beans, potatoes, and turnips be raised on the lands given by Indians to the Mission. Other regulations resulted from the confusion which arose among the settlers themselves over various theological and ecclesiastical questions. These visits or Conferences were usually concluded with the Administration of the Sacrament. The effect of these Synods was to alienate the various denominations from each other, and to limit, rather than develop the influence and growth of these local congregations. Instead of arousing the initiative among the local leaders, entrusting to them the solution of their own problems and the widening of the sphere of their own activities, the tendency of the authorities at Bethlehem was to limit congregational prestige and to encourage the submission of all difficulties to the centralized authorities, so as to transfer responsibility from the community to the seat of the denomination. This of course, those who were not fully Moravian in name and spirit, were unwilling to do. Another effect was to deepen the spirit of mistrust and animosity which was growing up between the members of the various denominations who had associated together for the extension of Christ's kingdom. These conditions evoked a policy of exclusiveness among the members themselves, which largely hindered their growth. The chief result of such a system was a voluminous correspondence, which, at that time, was both unessential and expensive, and only contributed to complicate the situation, instead of bringing about a progressive policy of Church Extension. Some of these letters are yet extant, and speak for themselves.

CHAPTER VIII

The Children

Fully 40% of all the graves in the Hebron Cemetery are those of the children of the Congregation. This does not mean that there was necessarily heavy infant mortality in the community, it rather inspires the question of the character of the work which was done by the brethren for the children. It might seem, at first thought, that if they had been carefully trained spiritually, their loyalty would have insured the ultimate growth of the Congregation. The welfare, education and spiritual training of the children were the Brethren's first care. The parochial school was as necessary to the life of the church to the Moravians as was any other feature of religious activity. In fact, the only school maintained in this section for several years was that of the Brethren at Hebron. The ministers and their wives were the school teachers. They did not limit their educational program. The secular training they imparted was thorough and advanced, yet, it was secondary to the spiritual. The knowledge of the Bible was a supreme consideration, and the children were led to make a complete dedication of themselves to Christ as their Savior. This spiritual training was by no means confined to the school. No matter what individual or society deserves credit for the institution of the Sunday-school, it remains an undisputed fact that since 1727, the Moravians, through their schools and Choir system, paid special attention to the spiritual training of their children, not only on Sundays, but every day of the week. The children at Hebron were no exception to the rule.

CHAPTER IX.

Pastors

On the 5th of October, 1785, John Wolfgang Michler, who succeeded Christian Baderas, pastor of the Congregation, but served in that capacity only from May 1, 1785, to the last of July, when he was stricken with "Fever", died, and was laid to rest in grave No. 138. He is but one of a chain of faithful servants of the Lord, who, like Johan Herzen, loyally served the interests of the community and Congregation until death. The tale told by the graves of the Hebron "Gottes Acre" would not be complete without reference to the pastors who served the Congregation for the first fifty years of the history of the Congregation. As in the case of the charter members of the Congregation, few of the ministers were Moravians in the strictest sense of the word. Until 1732, the Moravian Church was no more than a single Congregation of refugees at Hernhut in Saxony, Germany. Nothing was known about Moravians in Pennsylvania before the visit of Bishop Spangenberg, in 1739. There were no settlements of Moravians in Pennsylvania until 1740, when Bethlehem was founded. Even in 1742, when Bethlehem numbered 120 souls, they were imbued only with Missionary ideals. Outside of Bethlehem, and that in Georgia, there was no Moravian organization in the Colonies. Whatever evangelist, itinerant or missionary was sent out, was for the furtherance of vital religion, and not for propaganda. So when ministers of the Lutheran, Reformed and Anglican confessions itinerated with the Brethren, they had no thought that this work for the Master was incompatible with their fellowship in their own faith. Such a man was Johan Herzen, a Reformirt,

of whom reference has already been made. Johan Philip Muerer, was a Lutheran clergyman, sent from Bethlehem to the aid of Johan Herzen, whose health was failing, and whose strength was not equal to the task of pioneer evangelization. Muerer, like Brandmueller, the Reformed minister at Bethel, retained full fellowship with his mother church until 1752, when he formally cast his portion with the Moravians. When George, the infant son of Peter Kucher died, in 1747, it was Muerer who dedicated to the Lord for burial purposes, the "Gottes Acre" at Hebron. He remained in spiritual charge of the work at Hebron until 1750, when he was succeeded by Christian Henry Rauch. Rauch was a Reformed, who was influenced to a larger dedication of himself to the Lord's work by Zinzendorf. He came to America in 1740, by the direction of Bishop John Nitschmann, and was unexpectedly met at New York by Frederick Martin, a missionary from the West Indies. Thru him, Rauch was introduced to Christian friends, and an opportunity was, in this manner, soon effected for him to go to Shekomeko, N. Y., where he preached the Gospel, with remarkable effect, to the Indians in that region. The Mohicans soon found in him a worthy friend and counselor. The power of the Gospel was such under his ministration, that the work soon spread to Pachgatgoch and to Wechquadrach, neighboring villages, and thence into Connecticut. After a decade of strenuous labors among the Mohicans, he was considered as the logical candidate for the development of the work on the Quittapahilla. In 1748 he was commissioned to visit the Swatara Mission, and the following year relieved Muerer of the work at Hebron. The responsibility for the construction of the new "House of Prayer" here, fell largely upon his shoulders. It was under his ministry that the Congregation on the Quittapahilla developed Moravian characteristics. On the first day of January, 1750, he administered the first Moravian Lord's

Supper to 23 communicants, twelve of whom, besides himself and wife, Anna, were from the Quittapahilla Congregation: Peter Kucher, Balthasar Orth, Sr., Heinrich Xander, Adam Kettering, Michael Kapp, George Loesch and their wives. On the first of March of the same year, the second Sacrament was administered by Bishop Cammerhof. On this occasion but twelve communed. Subsequent communions were administered by Bishop Peter Boehler, Bishop Matthias Heyl and by Nathaniel Seidel, on the occasion of Synodal visitations. But Christian Henry Rauch did more than simply give a Moravian character to the work at Hebron, and more than institute the celebration of the Sacrament according to Moravian ritual. Encouraged by Johan Tannenberger, about whom reference has been previously made, he organized the Congregation into Choirs, and introduced the Lovefeasts and other customs peculiar to the Brethren. He was succeeded by Brother Gottfield Engel, who came from Bethlehem in 1752 to assume charge of the work and to take possession of the newly erected church as the second resident pastor. He remained here only a year, leaving to take up the work at Emaus, and was followed by Melchoir Schmidt, who served from 1753-1754. He seems to have been previously connected with the Brethren, but the Diaries have very little to say of him. He was the first of the pastors at Hebron to begin any extended Diary of the activities of the Congregation and the work of the pastor, but his apparent modesty forbids any mention of himself. He was probably one of those students whom Count Zinzendorf met and influenced during his exile at Marienborn. For a part of the year 1755, the Congregation was served by George Neissar, one of the original emigrants from Zauchtenthal to Hernhut. He, however, remained here for so short a time that his pastoral tenure was little more than a visitation. The consecutive ministrations of these four Moravians were

sufficient to establish Moravian customs at Hebron, and give to the Lutheran and Reformed settlers, who had identified themselves with the Church, a love for all that was Moravian. The other settlements, which had been begun under precisely the same conditions, were unable to withstand the fear of a Moravian prestage expressed by sister denominations. Hebron, Bethel and Heidleberg alone, remained true to Moravian evangelization. Of these Hebron became the more strongly Moravian, not so much because of its economic location, as because of its adherence to traditions, so thoroughly infused by Moravian influence. When Muerer again became pastor of Hebron, in 1755, for two years, he himself had become a loyal Hernhutter, and found the settlers thoroughly Moravianized as well as Evangelized. His four predecessors were like Schmidt, who wrote very little in their Church Diary about themselves, not even mentioning their own name, save to sign it to certain essential records. Richard Utely was an Anglican, and came to Hebron temporarily in place of Bro. Roester, from Bethlehem, who was to have come as pastor. He came in May of 1756, and remained until June of the following year, when he was succeeded by Adam Franz Boehler, who remained as pastor of the Congregation until 1762. There seems to have been a reawakening of interest during this pastorate, which continued hopeful until the Revolutionary War. Boehler came to Hebron from Bethlehem, but there is no hint of his family connection, his former church affiliation, nor of his descendants. He was succeeded by Andreas Langard, another Anglican, who continued as pastor until 1766, when he was relieved by Bro. John Zahm. The latter part of Bro. Langard's ministry was marked by an experience which was almost akin to the alarming incidents of the French and Indian Wars. The Diary for May 23, 1764, reads: Received intelligence that yesterday morning the Indians killed three persons, and car-

ried off two children, near Bethel, at the "Little Hole". The house was burned down, and subsequently the children were found cruelly murdered. The Brethren in town were called together, and resolved that seventeen men proceed at once to assist in guarding Bethel." About this same time Christian Binnen, a lad of 13, was buried at Hebron. This death revived the memory of the fact that, only a few years before, his mother had been captured by the Indians, never to return, and that his father died a nervous wreck only a month or so later, and added to the confusion and alarm occasioned by this new outbreak of Indian hostility. Bro. John Zahm, the successor of Bro. Langard, who became pastor at Lancaster, was sent from Bethlehem about 1730 to Bethel. He was not originally a Moravian, but his descendants remained for generations staunch Moravians. Christian Bader, who followed John Zahm at Hebron, arrived with his wife and two children from Gnadenthal, Africa, Sept. 19, 1771. He served faithfully for thirteen years. He was pastor during the Revolutionary War, and his labors have been so thoroughly reviewed from time to time, there remains little to add. Upon the departure of Bro. Bader for Bethlehem, April 30, 1785, Johan Wolfgang Michler was sent from Lititz to minister to the spiritual needs of the flock at Hebron. Abraham Reinke in his "Memoir" of Michler, speaks of him as "a person of distinction." He greatly endeared himself to the congregation during the brief period of his ministry. The vacancy caused by the death of Bro. Michler was filled temporarily by Abraham Reinke of Lititz. He directed the best interests of the charge until the following August, when Lorenze Bage, formerly a minister of the Reformed faith, was called to Hebron from Heidelberg. He had many non-Moravian friends, and preached with great grace and power. He took sick on Easter of 1789, and lingered till the 20th of June, when

he passed to his eternal reward. The funeral services were conducted by his friend Adam Klings Ohrs, of Lititz, who also preached the sermon at the funeral of Johan Michler. Among those present at the service was John Heckewelder, of Bethlehem. His body rests next to that of Michler in grave No. 143. The death of Lorenz Bage is significant insofar that he represents the last link of the interdenominational ministrations of the work at Hebron. With the advent of the next pastor, Gottlieb Sensemann, who had been serving at Heidelberg, that Congregation was definitely transferred to the Reformed and Lutheran Communion, and it has remained under their spiritual care ever since.

Bethel continued for ten years longer, when it ceased to exist as a distinctively Moravian Congregation, although it was served for almost fifty years longer by Moravian pastors from Hebron.

Rather as a matter of record than of interest would we give the names and tenure of the pastors who served Hebron during the next fifty years. There were few if any among these who did not fully claim to be Moravians, although before the beginning of the 19th Century, there was practically no Theological Seminary for the education of the ministry in America. A mere record of pastorates follows:

- 1788-1790 Gottlieb Senseman.
- 1790-1791 John Philip Reizenbach.
- 1791-1792 John Rothe.
- 1792-1793 Christopher Peter.
- 1793-1795 John Molther.
- 1795-1797 No record.
- 1797-1801 Johann Christian Fritz.
- 1801-1803 Nathaniel Brown.
- 1803-1805 Carl Gottlieb Blech.

1805-1813 Ludwig Huebener.

1813-1816 Theodore Shultz.

1816-1819 Abraham Reinke.

1819-1827 Carl Gottlieb Blech.

1827-1836 G. F. Troeger.

1836-1837 Ludwig Ferdinand Lambert.

1837-1844 Henry Simon.

Upon receiving a call to mission service at Hoffenthal in Africa, no other pastor was called to the work at Hebron. It was served from 1745-1747, however, from Lititz by Peter Wolle.

CHAPTER IX

The Renewed Congregation

While the Congregation heroically continued until the middle of the 19th Century, the backbone of its zeal as a Moravian parish was broken. While Christians of other churches were boldly spreading their faith, and establishing strong constituencies, the Brethren failed even to seek that which was their own, with any measure of enthusiasm. It seemed as though they were content to rest upon their faith, that all things would work together for good to them that love God. Thus even the later generations of the children of members drifted away from the Brethren's Church. Of those original families who settled at Hebron before the year 1750, only two remained true to the church after 100 years of fellowship, and even these families were soon destined to find spiritual care elsewhere. In more than one instance the Moravian Congregation at Lititz came to the rescue of the struggling yet faithful band of believers at Hebron. Now in what seemed the death struggle of the little Zion, it is the Moravians who had come from Lititz to reside in Lebanon, that are to inspire the resuscitation of the Congregation and insure its permanent establishment. Together with the Orths and Urichs, the Graeffs, Imhoffs and Rauchs, under the leadership of Bro. John Graeff, agreed upon the transferral of the Congregation to Lebanon, where it should be reorganized. This was formally accomplished Dec. 19, 1847, just 100 years, to the day, after the effort was made at Hebron to effect the organization of a Congregation along strictly non-sectarian lines. Until the 11th of June, 1848, the remnant of that heroic effort of the past 100 years were able, by faith, to lay the Corner Stone of a new Church building on Mulberry St., now 10th

St., near Cumberland. By the first Anniversary of the renewal of the Congregation, Dec. 16, 1848, the new edifice could be consecrated to the worship of the Lord. The faith of these few loyal Moravians did not cease with the erection of a church. On June 2, 1853, the pastor, Edmund deSchweinitz, moved into the completed parsonage, which had been built by the side of the church to the north. As though they were to meet the trial of their faith to the uttermost, their church building was, on the 29th day of June, 1853, completely destroyed by fire. It seemed as though the desire to immortalize the courageous evangelism of the Brethren, and to perpetuate a Moravian Congregation in the Lebanon Valley, was to be doomed to disappointment. Hardly had the embers cooled, when the inspiration for the seemingly impossible task of rebuilding the church again came from Lititz, Pa. The church was burned on Thursday, and it was on the following Tuesday that the Brn. William Rauch and Fredrick Christian Christ came from Lititz with the welcome news that the Congregation there had raised \$428 to help restore the sanctuary at Lebanon. Further assistance was forthcoming from Bethlehem, Nazareth, Emaus, New York, Philadelphia, Lancaster, York and the Ohio Congregations, so that within a month the Corner Stone of the new edifice could be laid, and by June the 5th, less than one year after the conflagration, the new church could be solemnly dedicated. The services of the day were conducted by the pastor, Theophilus Wunderling, and the Rite of Dedication performed by Bishop Samuel Reinke, of Lititz. The grave which more than any other tells the tale of the revival of the Hebron work at Lebanon, the trials as by fire, and the continued quickening of that work, is the grave of John Graeff, Sr., who rests with his wife Theodora, on what is known as the new part of the Hebron Cemetery. He was affectionately

known as "Father" Graeff, and to Moravians he was rightly so called, since he was the father of the renewed Hebron Congregation at Lebanon.

Not a few graves of significance have been hallowed at Hebron since the reorganization of the Congregation at Lebanon. Among these are the graves of Augustus Weber and his wife, Laura, together with other members of the family. They had originally hailed from Christiansfeld, Denmark, from whence they removed to Hernhut, Saxony, and thence to Lebanon, becoming members of this Congregation about 1856. Their lineal descendants are yet connected with the Congregation. Besides other members of the Graeff family who are buried on the old part of the Cemetery, such names as Haehnle, Shott, Blum and Conner may be noted. During the pastorate of his father, Bishop C. L. Reinke, Samuel Reinke was buried on the new part, and almost by his side rests Eugene Greider, who was pastor of the Congregation from Sept. 15, 1870-Oct. 6, 1873. He was interred by the Rev. W. H. Oerter in 1904.

So through the generations has the memory of those who have gone before been sanctified, by the good which they have done. Failure, misfortune and despair often rested like a pall upon the efforts and the hopes of those who prayed and trusted for the prosperity of their beloved Zion, and though their travail may never have been satisfied with the material benediction they may have anticipated, their labors of a century and three-fourths has not been in vain in the Lord. The pages of the Eternal Diaries at the last Resurrection morn will alone reveal in completeness the tale that mortal groves cannot tell.

The prostrate stones on the graves of the Moravian dead are not only the pall that forever hides the inequalities of life, and its human distinctiveness; but they be-

come the rent veil of the temple that reveals to all saints as members of a single family, the face of their heavenly Father, and so realizes the last prayer of the Great High Priest of our profession, that they all may be one.

The customary trumpet sound of the Trombone Choirs o'er the graves of the departed dead, not only peals the triumph of the body with Christ over sin, death and the grave; but it proclaims the union of the saints in their eternal service of the Lord of lords and King of kings.

DIRECTORY

To

PLOT OF HEBRON MORAVIAN CEMETERY, LEBANON, PA.

No.	Name	Choir	Birth	Death
1	Georg Kucher	Single	1747	1748
2	John France Kucher	Single	1736	1748
3	Rev. Johan Herzen	Married	1698	1748
4	Infant dau. of Peter Etter	Married Women	1748	1748
5	Ann Elizabeth Xander	Married Women	1701	1750
6	Catherine Etter	Girls	1748	1750
7	Peter Ohlinger	Boys	1748	1750
8	Johan Michael Kucher	Boys	1749	1751
9	Agnes Ohrendorf	Married Women		1751
10	Johan Heinrich Kraft	Strangers		1751
11	Rudolph Kuentz	Married Men		1752
12	Elizabeth Fisher	Girls	1748	1752
13	Theodora Tannenberger	F. Infant	1752	1752
14	Susan Tannenberger	Married Women	1730	1754
15	Anna M. Hoffacre	Married Stranger		1754
16	Peter Fetter	Married Men	1704	1754
17	Margret Heckedorm	Married Women	1688	1754
18	Anna M. Christman	Girls	1749	1755
19	Abraham Christian	Boys	1747	1755
20	Martin Grimm	Stranger	1713	1755
21	Magdalena Grimm	Stranger	1715?	1755
22	Johan Miess	Boys	1753	1755
23	Christian Etter	M. Infant	1752	1755
24	Elizabeth Kucher	F. Infant	1755	1755
25	Andreas Ziegler	Stranger	1712	1756
26	Barbara Kraft	Strangers	1702	1756
27	Theodora Christman	F. Infant	1754	1756
28	Johan Spittler (Killed by Indians at Swatara Gap)	Married Men	1720	1757
29	Dorothy Stephen	F. Infant	1753	1757
30	Ludwig Born	Married Men	1702	1757
31	Conrad Weiser	M. Infant	1755	1757
32	Anna C. Hederich	Married Women	1706	1757
33	John Spittler, Sr.	Married Men	1689	1757
34	Christian Binne	Married Men	1708	1758
35	Christian H. Born	M. Infant	1758	1758
36	Evan Shultz	F. Infant	1757	1758

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37	Barbara Christman	Married Women	1718	1758
38	Margretha Uhrich	Girls	1745	1758
39	Maria M. Stoehr	F. Infant	1754	1758
40	Peter Stephen	M. Infant	1757	1758
41	Johan Schultz	Married Men	1736	1758
42	Anna Maria Faber	Married Women	1720	1758
43	Johan Faber	M. Infant	1758	1759
44	Anna E. Stoehr	Girls	1746	1759
45	Michael Uhrich	Married Men	1713	1759
46	Johan Born	M. Infant	1758	1759
47	Maria M. German	F. Infant	1759	1759
48	Wendel Keller	Infant Stranger	1760	1760
49	Ulrich Stephan	Married Men	1710	1760
50	Maria E. Wombler	F. Infant	1759	1760
51	Scn of Adam Faber	M. Infant	1761	1761
52	Inf. dau. of Michael Toechterman	Stranger	1760	1760
53	Philip Miess	Married Men	1712	1760
54	Inf. dau. of Jacob German	F. Infant	1761	1761
55	Jacob Kreisel	Married Stranger		1761
56	Johan Kapp	Boys	1758	1762
57	Michael Kapp	Married Men	1705	1762
58	Inmanuel Xander	M. Infant	1762	1763
59	Maria E. Shultz	F. Infant	1762	1762
60	Maria E. Stoehr	F. Infant	1763	1763
61	Anna Catherine Dolk	F. Infant	1755	1763
62	Elizabeth Orth	F. Infant	1758	1764
63	Christian Binnen	Boys	1751	1764
64	Matthias German	M. Infant	1764	1764
65	Jacob Kapp	Boys	1754	1765
66	George Schnurrenberger	Married Men	1718	1765
67	Joseph Allerman	M. Infant	1765	1766
68	Anna Maria Guenther	F. Infant	1766	1766
69	Jacob German	M. Infant	1767	1767
70	Johan Braun	Married Men	1718	1768
71	Susanna Guenther	F. Infant	1767	1768
72	Joseph Orth	M. Infant	1764	1769
73	Maria Williams	Stranger	1756	1769
74	George Hederich	M. Infant	1767	1769
75	Peter Guenther	M. Infant	1767	1769
76	Carl Volk	Married Men	1709	1769
77	Maria Xander	Married Women	1702	1769
78	Frederick Weiser	Married Men	1740	1769
79	John Henry Sturgis	M. Infant	1769	1772
80	Heinrich Xander	Married Men	1702	1772
81	Gottfried Boettiger	Married Men	1733	1772
82	Maria P. Xander	Girls	1771	1773
83	Catherine Buehler	Girls	1771-1773	

GRAVES THAT TELL A TALE

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84	Anna Catherine Orth	Married Women	1702	1773
85				
86	Anna Maria Kapp	F. Infant	1774	1774
87	George Peter Kucher	Married Men	1710	1774
88	Maria C. Heckedorn	F. Infant	1771	1775
89	Christian H. Heckedorn	M. Infant	1774	1775
90	David Buehler	M. Infant	1769	1775
91	Samuel Guenther	M. Infant	1775	1775
92	George Hederich	Married Men	1706	1775
93	Christian P. Sturgis	M. Infant	1774	1775
94	Justina E. Orth	F. Infant	1773	1775
95	Johan Kettering	Married Men	1698	1775
96	John Henry Uhrich	M. Infant	1776	1776
97	Anna Maria Friedrich	Girls	1770	1776
98	Christian Friedrich	Married Men	1723	1776
99	Rosina Volk	Girls	1776	1776
100	Joseph Kapp	Boys	1775	1776
101	Gottlieb Kucher	Married Men	1753	1776
102	Robert Ears	Strangers	1696	1776
103	Barbara Bach	Infant Stranger	1776	1777
104	Elizabeth Koch	F. Infant	1776	1777
105	Justina J. Guenther	F. Infant	1776	1777
106	Catherine Koch	F. Infant	1776	1777
107	George Friedrich	Boys	1776	1777
108	Anna Maria Xander	Girls	1769	1777
109	Anna R. Volk	F. Infant	1777	1777
110	Justina J. Guenther	F. Infant	1778	1778
111	Johan Carl Volk	Boys	1778	1779
112	David Beuhler	Married Men	1713	1779
113	George Dijon	Boys	1779	1779
114	Rosa Catherine Heckedorn	F. Infant	1776	1779
115	Margretha Ears	Married Women	1698	1779
116	John Beautos Orth	M. Infant	1780	1780
117	Magdalene German	Married Women	1729	1780
118	Johan E. Sturgis	M. Infant	1779	1780
119	John Philip Shantz	M. Infant	1780	1780
120	Catherine Kettering	Married Women	1761	1781
121	Magdalene Kettering	Married Women	1706	1781
122	Margretha Buehler	F. Infant	1780	1781
123	John Philip Stoehr	Married Men	1716	1781
124				
125	Barbara Kucher	Married Women	1712	1781
126	Rosina Uhrich	F. Infant	1781	1782
127	Elizabeth Volk	F. Infant	1782	1782
128	Johan Michael Koch	M. Infant	1780	1782
129	Anna Catherine Volk	F. Infant	1780	1782

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130	Johan Koch	M. Infant	1778	1782
131	Gottlieb Heckedorn	Married Men	1717	1783
132				
133	John Peter Kucher	Boys	1743	1783
134	Johan Orth	Strangers	1760	1784
134½	Maria M. Kapp	Married Women	1716	1784
135	Elenor Buehler	Girls	1782	1785
136				
137	Anna Margretha Beuhler	Married Women	1721	1785
138	Rev. John Michler	Married Men	1715	1785
139	Maria Koehler	Married Women	1708	1786
140				
141	Maria Beuhler	F. Infant	1786	1788
142	Catherine Etter	Married Women	1717	1788
143	Rev. Lorenz Bage	Married Men	1731	1789
144				
145	Rosina Uhrich	Married Women	1771	1789
146	Andreas Orth	Boys	1765	1789
147	Balthaser Orth, Sr.	Married Men	1704	1789
148	Jacob Orth	Married Men	1766	1789
149	Maria Guenther	Married Women	1744	1790
150	Catherine Marris	F. Infant	1790	1791
150½	Unknown	F. Infant	1790	1791
151	Johan Orth	M. Infant	1787	1792
152	Maria Barbara Stoehr	Married Women	1715	1793
153	Philip Stoehr	Married Men	1742	1793
154	Catherine Hedrich	Married Women	1718	1793
155	Elizabeth Orth	Married Women		1793
156	Son of Matthias Morris	Infant Twin	1794	1794
156	Dau. of Matthias Morris	Infant Twin	1794	1794
157	John Philip Boettiger	Infant	1794	1794
158	Anna Braun	Girls	1784	1794
159	Catherine Orth	Married Women	1738	1794
160	Balthaser Orth	Married Men	1736	1794
161	Adam Orth	Married Men	1733	1794
	(Records Deficient)			
162	Johan Koehler	Married Men	1708	1798
163	Appolonia Karch	Infant Stranger	1795	1795
164				
165	Matthias Maret	Infant Stranger	1795	1795
166				
167	Johan Joseph Mueller	Infant Stranger	1798	1798
168				
169	Magdalena Brenner	Strangers	1763	1799
170	Elizabeth Uhrich	Girls	1775	1799

GRAVES THAT TELL A TALE

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171	Son of Deitrich	Infant	1799	1799
172				
173	Catherine Licht	Infant	1800	1800
174	Heinrich Beuhler	Married Men	1740	1801
175	Elizabeth Hermans	Girls	1717	1801
176	Beata Miller	Infant	1801	1801
177	Catherine Bruecker	Infant	1797	1802
178				
179	Joseph Uhrich	Infant	1802	1802
180	Beatus Miller Yeager	Twin Infant	1803	1803
180	Beata Yeager	Twin Infant	1803	1803
181	Edward Koehler	Infant	1802	1803
182	Philip Xander	Infant	1803	1803
183	Sarah Orth	Infant	1802	1803
184	Catherine E. Stoehr	Girls	1741	1803
185	Anna Maria Koehler	Girls	1777	1804
186	Son of Jacob Mueller	Infant	1804	1804
187	William James	Infant	1796	1804
188	Johan Buehler	Married Men	1748	1804
188½	Jane Buehler	Married, in Girls	1748	1804
189	Anna Maria Stoehr	Married, in Girls	1725	1804
190	Anna Yeager	Infant	1798	1804
191	Magdalena Orth	Infant	1805	1805
192	Heinrich Uhrich	Infant	1805	1805
193	Johan Boettger	Married Men	1770	1805
194	Johan Stoehr	Married Men	1735	1805
195	Frederick Williams	Married Men	1734	1806
196	Susan Xander	Married, in Girls	1738	1806
197	Dau. of Daniel Koehler	Infant	1806	1806
198	Johan Bamberger	Infant	1807	1807
199	Maria Sarah Xander	Infant	1809	1810
200	Johan Koehler	Infant	1807	1810
200½	Joanna Koehler	Infant	1807	1810
201	Anna Maria Yeager	Married—Girls	1763	1810
202	Salome Uhrich	Girls	1780	1810
202½	Wilhelm Orth	Infant	1808	1810
203	Anna Maria Xander	Infant	1811	1811
204	Anna Catherine Beuhler	Infant	1811	1811
205	Catherine E. Roedebach	Infant	1811	1811
206				
207	David Bamberger	Infant	1811	1811
208	Leonard Koehler	Married Men	1746	1812
209	Anna Maria Licht	Infant	1813	1814
210	Rosina Orth	Married Women	1741	1814
211	Christian Meickel	Infant	1814	1814

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212	Thomas Butcher	Strangers	1796	1815
213	Elizabeth Koehler	Girls	1743	1818
214	Jacob Xander	Married Men	1734	1819
215	Philip Uhrich	Married Men	1744	1823
216	Elizabeth Heffelfinger	Strangers	1799	1833
217	George Uhrich	Married Men	1767	1824
218	Johan Uhrich	Married Men	1776	1824
219	Andreas Orth	Married Men	1801	1825
220	Johan Orth	Married Men	1796	1825
221	Elizabeth Orth	Infant	1826	1826
222	Heinrich Steiner	Married Men	1806	1830
223	Beata Orth	Infant Dau.	1829	1829
224	Beata Orth	Infant Dau.	1829	1829
225	Baetus Orth	Infant Son	1830	1830
225½	Christian Orth	Married Men	1773	1830
226	Edward Orth	Infant	1831	1831
227	Gottlieb Orth	Married Men	1764	1831
228	Maria M. Uhrich	Married Women	1773	1830
229	Rosina S. Orth	Infant	1832	1832
230	Carolina S. Orth	Infant	1833	1834
230½	Tobias Hirte	Strangers	1748	1833
231	Augustus Orth	Infant	1835	1835
232	Anna Catherine Xander	Married Women	1776	1835
233	Susanna M. Orth	Married Women	1810	1837
234	Mary N. Bamberger	Strangers	1843	1847
235	Joseph Orth	Married Men	1770	1849
236	Philip Uhrich	Married Men	1781	1849
237	Maria Orth Licht	Married Women	1768	1851
238	Helen Kluge	Infant	1848	1852
239	Maria Hamm	Married Women	1765	1853
240	Christian Behm	Married Men	1787	1853
241	Sarah Uhrich	Infant	1855	1855
241½				
242				
243	Katinka Weber	Girls	1840	1855
244				
245	Louisa Dorothy Haehnle	Infant	1855	1855
246				
247	Rebecca Uhrich	Infant	1853	1856
248	Helen Imhoff	Infant	1857	1857
249	Theodore Weber	Infant		1858
250	Frederick Fisher	Married Men	1817	1860
251	Jacob Uhrich	Married Men	1787	1861
252	Laura Weber	Married Women	1814	1831

GRAVES THAT TELL A TALE

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253				
254	Lydia Ann Uhrich	Infant	1856	1861
255				
256	Anna German		1804	1862
257	Rosina Behm		1798	1863
258	Catharine Maria Graeff	Marrier	1792	1863
259				
260				
261				
262				
263				
264				
265				
266				
267				
268				
269				
270				
271	Jacob Uhrich	Married	1841	1864
272	Joseph Orth	Married	1799	1865
273	Carl Haenle	Infant	1865	1865
274	William Uhrich	Married	1814	1866
275	Hannah Uhrich	Married	1788	1866
276				
277	John C. Kern	Infant		1867
278	Jacob Behm	Married	1789	1869
279	Cleopas Imhoff	Infant	1869	1869
280	Andreas Kern	Infant		1869
306	Henrietta Moore	Married	1803	1869

NOTE:—This Register of the graves of the Hebron Cemetery makes no pretense at accuracy. The only sources of information which could be utilized were: a crude and incomplete burial plot; the Church Registers which recorded all births, baptisms, marriages and funerals, but which for some reason or other in pastoral periods, are either missing altogether, ineligible or imperfect; and the graves themselves, many of which are unmarked, the stones of others are indiscipherable through age, still others were misplaced, and there were from time to time disinterments which were not accurately recorded. Some stones bear the same number, and even in the Church records there are instances where different individuals were recorded under the same number. Some graves and funeral records were not numbered at all. In spite of these difficulties an effort was made to check up all the sources of information and to secure as perfect accuracy as was possible under the circumstances. By comparison of this Register with the Plot, almost any grave can be traced. Due reference to the Church Register number will furnish the desired record and verification.

The Choir arrangement in rows is in many instances not consistent. After the row for Married Women was filled, burial of married women was made in that for Single Sisters or Girls, and in one or two cases in the last Infant Row. Married men were buried in the last two rows after the first was filled. All ages were buried in the Strangers Row, or the Row for persons not members of the Congregation.

The history of the United States is a story of growth and expansion. From a small collection of colonies on the eastern coast, it grew into a vast nation that stretched across the continent. The early years were marked by struggle and conflict, as the colonies fought for their independence from British rule. The American Revolution was a turning point in the nation's history, leading to the creation of a new government and the establishment of the United States as a sovereign nation. The years following the revolution were a period of rapid growth and development. The nation expanded westward, and the economy flourished. The United States emerged as a major power in the world, and its influence was felt across the globe. The history of the United States is a story of a nation that has overcome many challenges and has achieved great things. It is a story of a nation that has grown from a small colony to a great power, and that has inspired people around the world.

